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# The Two Worlds

A WEEKLY JOURNAL Devoted to the PHENOMENA, PHILOSOPHY, and PROGRESS of  
**SPIRITUALISM**

Founded]

—also to RELIGION IN GENERAL and to REFORM.

[1887

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Mrs  
\* St. Helens—St. Paul's Church-st. Lyc  
\* WARRINGTON—St. Paul's Church-st. Lyc 10 30, 1  
\* WIDNES—St. Paul's Chambers, Victo  
1 45; 3, 6 30  
\* WIGAN—Miners' Hall. Lyc 10, 1 45  
30

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# The Two Worlds

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE PRESENT CENTURY.

No. 1467—Vol. XXVIII.

FRIDAY, DECEMBER 24, 1915

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## Four Remarkable "Voice" Phenomena Seances.

An Interesting Record of Seances lately held at Preston, at which Seventy Spirit Voices spoke to the Sitters.  
The Medium was Mrs. Roberts Johnson, of West Hartlepool, "Trumpet" Medium.  
The Report has been supplied by Mr. Thomas L. Banks, Preston.

PRESTONIANS who are interested in psychical phenomena had, by the return visit of Mrs. Roberts Johnson, the "trumpet" medium last week-end, the opportunity of experiencing still further the wonders and delights of spiritual manifestation, and it affords me great pleasure to again, through your columns, give briefly an account of the seances held. These numbered four, two semi-private and two of a more public character in connection with our little Society here, and all four were rich in humour, pathos, and, above all, that fervent love which, as a dear spirit friend put it at one of the seances, "can never die."

### The First Sitting.

On the first night our friends soon gave us conclusive evidence of their presence with us. We had not been sitting more than quarter of an hour when Mrs. T. recognised her "Aunt Mary's" voice speaking through the trumpet even before the name was given, and later on in the evening this same lady and her niece, Miss S., had a communication from another relative, "Aunt Eleanor," who, in her sweet old lady's voice, spoke of her joy at being present. Several of the sitters belonged to one family, and she exclaimed to Mrs. T., "There are four of you here!" Mrs. T. said, "Nay, five of us, Aunt," and the reply came immediately, "Why, so there are." It is this naturalness of tone and expression which makes the manifestations of such vivid human interest, and which illustrates more than anything else what a thin veil divides the two spheres. Mr. T. also had several communications from departed relatives and friends, and spoke to his mother, who tenderly assured him that he was still "her laddie."

Mr. S. had a message from his uncle, who told of the great happiness he was experiencing in the spirit world; Mrs. Dickinson recognised her Indian control in one of the voices heard; Mrs. B. spoke to her husband's mother and three aunts of his family, who promised to come to a later seance, at which the husband hoped to be present; while Mr. W.'s uncle spoke to him, and, when asked if he had lived at Preston, demonstrated the fact that he had resided out of town by moving the trumpet along the floor in such a manner that it produced a noise like a train.

Mrs. R. received a message of advice and good cheer from her late husband, and her mother also spoke to her with a tender emotion which made us all feel how very sacred was the privilege which we were enjoying, and the trumpet stroked Mrs. R.'s hand repeatedly, as though loth to leave, until at last two kisses were heard through the trumpet, and with a fervent "God bless you" the dear old lady took her departure.

Mr. O., one of the most jocular members of our party, seemed for a little while outside the magnetic circle of the medium, and the jokes which he levelled at "David Duguid" (Mrs. Johnson's master of ceremonies in the spirit world) were equalled only by the witty replies of the latter, who, with his dry Scotch humour, evoked keen amusement from the other sitters. Space will not allow me to recount all the humorous passages which took place between them, but one incident is especially worthy of

mention. When at last "Mr. Duguid" did manage to help two ancestors of Mr. O.'s to communicate, that gentleman, in pretended high dudgeon, exclaimed: "Why, they're back numbers; bring me someone up-to-date," so "Duguid" brought Mr. O.'s mother, to the great delight of both.

The seance was being held in a room belonging to a temperance reformer, and portraits of Preston temperance pioneers adorned the walls. "Mr. Duguid" described seven men who were present, but who would not use the trumpet, and he said, "They were called the 'seven men of Preston' (that is a fact well known in the town) and when on earth they wouldn't have anything to do with spirits, either in bottles or out."

I had a message from "John Casson," my great-grandfather, and whether he was an orator while in earth life I cannot tell, but he certainly spoke most eloquently to me, and I will try and give you part of his message:

"Spiritualism," he said, "is a great fact; people may call you a faddist, but you've got the truth, lad, so try and spread your knowledge abroad, especially now, that it may bring comfort to those whose loved ones are being killed." "Mr. Duguid" told us there was a great meeting that night in the spirit world to discuss the distressing problem of the war, with the hope of bringing about conditions for a speedy settlement.

I must here state, also, that our spirit friends joined in the singing of "Tipperary," also several hymns, while "Mr. Duguid" himself struck up "I Love a Lassie," and bade us sing a wee bit, and the fact that eleven sitters out of fifteen received tests (two out of the remaining four were related to other persons who had spoken to loved ones) speaks itself of the good conditions which existed.

On this night we were privileged to receive a communication from "Mr. W. T. Stead." He told us he considered the direct voice was the most convincing of Spiritualistic manifestation, and that it was now his work to try and arrange for a circle to be formed in each town for the development of this particular phase of mediumship. He further promised to choose persons from the sitters who attended the four seances, so that we could form such a circle in Preston. Remembering his tragic exit from earth life and labour, we sang "Nearer, my God, to Thee," in which he joined, and for which he thanked us most cordially.

### The Second Sitting.

The second night's seance was held in my own home, the sitters being myself, my wife, daughter, and four other friends. One of our friends, Mr. Benner, had been present at Mrs. Johnson's Blackpool seance a few nights before, and when "Mr. Duguid" made his appearance he welcomed this gentleman by name, and also mentioned the fact that Mr. Benner's father had communicated at the previous seance. Later on Mr. Benner's mother spoke very tenderly to him, giving every assurance of her present happiness and the love which she still cherished for her dear ones still on earth. She spoke also of "Bertha" (a daughter-in-law), who was with her;

then kisses were distinctly heard through the trumpet, and words of gentle benediction before she went away.

Mr. and Mrs. Woods were made aware of the presence of several relatives, and although most of these had passed on years ago, and they had not been personally in touch with them, yet Mr. and Mrs. Woods gave them a kindly welcome, and were pleased and grateful to know of their affection and interest.

Mrs. Tearle heard the voice of her "Aunt Ann," but it was rather feeble. "Mr. Duguid" said she was shy about using the trumpet; had tried twice before to communicate with her niece at other seances Mrs. Tearle had attended, but had failed. I had communication with the same cousin who spoke to me at a seance on Mrs. Johnson's former visit, and another cousin who had been connected with the railway came and demonstrated that fact by making a noise like a steam engine.

My wife is of Scotch descent, and the annals of her family history tell us that one of her ancestors was a Scottish rebel who came to Lancashire at the time of the Rebellion, so when "David Duguid" told Mrs. Banks that a relative named "MacNeal" was present with her, she laughingly asked "Is he the rebel?" and "Mr. Duguid" said, "I dinna ken what he has been, but he's no rebel noo."

Twenty-three years ago, at the time of the inauguration of our Spiritualistic Society in Preston, we advertised for persons interested to help us, and one who responded was a military gentleman, Lieutenant A. P. C. H. W., who was then stationed at Fulwood Barracks. This friend gave us practical and sympathetic assistance while he remained in the town, and we were sorry at the time of the Boer War to read an account of his death at Spion Kop. During the seance my wife felt her knee deferentially touched by the trumpet, and the medium described the gentleman to whom I have referred above, a description which Mrs. Banks immediately recognised, to the evident satisfaction of the person manipulating the trumpet, who gave us ample endorsement that my wife was correct. This gallant soldier spoke of the present war, which he described as not "war," but "murder," and he also gave us the following remarkable message: "We shall win," he said emphatically. "The end will be a sudden collapse, and we are doing better than you know of. There has been much adverse criticism, but sometimes that which at first seems a calamity turns out to be for the best. WATCH THE DARDANELLES."

After these enigmatical words he took his departure, and an Irish soldier came and joined us in the singing of "Dear Little Shamrock" and "When Irish Eyes Are Smiling," while one of our "departed" jolly tars helped us with "All the Nice Girls Love a Sailor" in a very lusty manner, making the room echo again with the sound of his breezy "Ship Ahoy!"

A pencil which was placed on a writing pad was dropped near to me, and other movements and sounds indicated that the arm of my chair had been used as a writing desk by one of our spirit visitors, so it did not surprise us greatly to find that our dear friend, "Mr. Thomas Everitt," had written us a message, which read as follows: "God bless you, friends. Go on in this good work.—T. EVERITT." We are endeavouring to obtain a specimen of Mr. Everitt's handwriting, so that we can submit both to a writing expert, but so far the copy has not come to hand.

#### The Third Sitting.

The third sitting was a larger one, over twenty people being present. However, we were privileged to hear fifteen voices, and had very interesting and convincing manifestations. Mr. Margerison, whose fine gift of song entertained us all and helped conditions considerably, held converse with his father, who spoke of other relatives in the spirit world, and sent tender remembrances to his loved ones still on earth. Mr. Margerison, along with Miss French, another sitter, communed with "George W.," a soldier who had been a friend of the former's in bygone days, and the two chums chatted reminiscently of the past, and of mutual acquaintances and Sunday school teachers. Then Mr. Margerison sang

a humorous song for his spirit friend's benefit, while the voice through the trumpet joined in the chorus, and bursts of laughter greeted each fresh absurdity in the "patter" between.

Miss Dickinson spoke to "Uncle Jim," while her mother, Mrs. Dickinson, was subjected to a considerable amount of chaff from her "Uncle William," who resolutely refused to give his surname. "Tell me your name, please," said the lady coaxingly. "You know it," replied "Uncle William" stubbornly. "I may do," she replied, "but tell us all, we want it for a scientific test. William—what?" "It's not William What," responded her jocular relative. "You want it for a scientific what?" and nothing could make him give the desired information. However, he did tell his niece that four letters were coming for her from the Front, a statement which coincides with the fact that Mrs. Dickinson has four nephews at present serving with the King's forces, and he also said he was taking care of them all, and that they would come back in safety to their loved ones.

Miss T., a stranger to Spiritualistic experiences, spoke to "Aunt Ellen"; Mr. O.'s "Cousin Jack" communicated; Mr. Peacock had good news of his grandfather; while Miss Tearle had a short conversation with "Aunt Alice," and was told that her father and other relatives were present also, and that they were all happy together in the spirit world. Then Mrs. R., who was also present at the first night's seance, spoke again to "John R.," and received a short message from "Dick," her husband.

I received a message for some friends of mine, which gave me great pleasure to deliver later, while Mr. Thomas F., the father of one of our pioneers in the Spiritualist history of Preston, came to me in his son's stead.

I asked why the son, my old friend, Mr. Edward F. could not come, and was told there was sickness at his home, and that he and his wife were there. My daughter then asked, "Are they looking after Mirie?" and the reply was in the affirmative. "Mr. F." also thanked me for a slight service I had rendered the family, and told me to tell his grand-daughter that her father was grieved at the way she had treated Spiritualism, and, after giving me some advice about the course I should pursue with regard to a certain possession, with which the aforementioned grand-daughter had entrusted me, the old gentleman took his departure, leaving me more profoundly impressed than ever by the mystery and privilege of spiritual communication.

#### The Fourth Sitting.

At the fourth night's seance we heard seventeen voices, bringing the number of voices at the four seances to the grand total of seventy.

The first communication was for Mrs. Park, whose mother spoke through the trumpet, and later on "Kitty," a little coloured control of the lady's, demonstrated her presence in a very lively manner.

Miss French spoke to her father's uncle, while Mr. Robinson got tidings of several members of his family, "back numbers," as "Mr. Duguid" jokingly put it. Miss Butler had a brief conversation with "Aunt Mary," while Mr. Park spoke to a relative, "Ann Park," and to his great grandfather. Mrs. Dickinson's "Uncle William," who, it will be remembered, came to the third seance and refused to give his name, came again, "Just to give my name—it's William Billington," he explained. The sailor boy who joined so heartily in the singing at the second and third seances came again, and sang "Ship Ahoy!" afterwards giving his name as "John Willie Gibbons (or Gibbings)," of Nelson. Will any of our friends at Nelson, who knew a sailor of that name, kindly send me particulars, as we are most anxious to confirm the various tests we get at the seances.

The two last incidents I have related go a great way, in my opinion, to prove the truth of spiritual manifestation, and they link the different seances together in a manner which is of great human interest. I spoke to "Charley Tearle," an old friend of mine, who had been an ardent Spiritualist in earth life, and a medium. Mr. Tearle's three daughters had been present on the pre-

vious night, but the father was unable to communicate with them; in all probability their anxiety to speak to their loved one defeated the realisation of their hopes. Another acquaintance of Mr. Tearle's in the circle asked jocularly if he would like some sweets (his wife has a high-class sweet shop in the town), and he replied that he wouldn't mind one or two. Mr. and Mrs. O. sang to us in Welsh, and their singing was joined in by relatives through the trumpet, while knocks with the trumpet answered intelligently questions put by Mr. O. in the Welsh language.

Miss Marsh spoke to a young lady friend, "May S.," who had passed away very suddenly only a short time ago. This poor girl seemed in great distress, and repeatedly begged in anguished tones that Miss Marsh would pray for her. "Mr. Duguid" told us this spirit had only just realised her transition to spiritual realms, and he also said she had worked too hard while on earth, and had been a wilful lassie. Miss P. spoke to her father, "John P.," and got a brief message from him, while later on a soldier boy came also and claimed acquaintance with her, giving his name as "Roy Blackburn." He had been a bugler, and he gave us the various bugle calls with great fervour.

I conversed with another relative, my brother, "John James Banks," who had died in infancy. He told me he now wished to be known as "James Casson" (a family name), as he did not like being called John. My daughter spoke to her great grandmother, who told her how glad she was to see what a big girl she had grown, and assured her that if she continued to tread the right path all would work out right for her.

Mrs. Worthington was privileged to hear words of affection from her mother, who spoke of Mrs. Worthington's little children in the spirit world, and assured her daughter that she was looking after the dear bairns.

"Mr. Duguid" was quite communicative on this evening, and answered several questions with regard to the future life. One friend asked him if he had a comfortable place in the spirit world, and he said, "Oh yes, verra decent," in a tone which made one ponder inwardly as to the probability of eternal progression. "Then," continued the questioner, "shall we improve our condition when we leave earth life?" For a moment there was silence, as though "Mr. Duguid" was contemplating her forgetfulness of even the most lax of doctrinal teaching. Then he replied, "It depends on yourselves; if you show good behaviour while on earth you'll have a bright home here."

Then our master of ceremonies spoke of his work on earth as a medium (one sitter referred to the fact that she possessed a spirit painting which had come through his mediumship), and he told us he was still working, although now his energies were directed in a different channel. He also gave us some information about voice production, and in answer to a question as to how much of him was materialised, he said his throat, hands, and head.

This concludes my account of the seances, and I am sure we all wish Mrs. Roberts Johnson God-speed in the work in which she is engaged. I trust that the privilege we have enjoyed will be an incentive to higher dedication of our efforts in the cause of truth. We are not all so fortunate as to possess the gift of direct voice mediumship, but we can all voice our belief in the glorious certainty of life after so-called "death." We cannot all pose in the limelight of Spiritualistic accomplishment, but we can each keep our candle burning as a help and comfort for those to whom death appears as but the impenetrable darkness of separation and grief, instead of the gate which leads to the fuller, brighter, and higher life. May the Divine Father, who permits our loved ones to manifest their presence to us, give us so freely of His grace that we shall be enabled to live our lives purely, rising above worldly temptations and the hindrances of materialism to the mountain tops of noble ideals and unselfish aspirations. Thus shall we prove worthy of the privileges of Spiritualist experience.

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## THE SUMMERLAND.

Andrew Jackson Davis.

THE Summerland is a world every way as actual as this. If you had clairvoyance enough to see into a person when very sick, and observe when the process of recuperation begins, and if you could also understand what is really meant by "recuperation," then you would instantly obtain a philosophical conception of how the Summerland could be developed. I believe all educated physicians know (at least, all spiritual physicians receive the incontrovertible doctrine) that what we term "physical substances" which make up the physical avoirdupois of the body are exuded, so to express it—fabricated and emitted from the innermost of the nervous system—put out from within, and not laid on from without; that when a person is recuperating from disease (all-day exercises and bodily wastings resulting in disease are in broken-down blood and tissue, which sleep removes) there is always a thoughtlessness of the brain and also a perfect stillness in the voluntary organs. Only in such moments is the nervous system under the recuperating and up-building action of the innermost. In such moments of physical repose the spirit, working through the life of the nerves, makes and multiplies the tissues, out of which the strong and heavy parts come. The tissues are built up out of the invisible life of the nervous system. But what makes the nervous system? These physical physicians can trace the nerves. But there is some hidden principle within the nerves, within the electricity and dynamic life of the nerves, within the mellow magnetism which covers the fine electricity—something within everything in you that is human and interior—a principle of recuperation known only by the power you feel, and by the occasional sense of immensity in your personal existence! This hidden principle lies sequestered in your least nerves, in your finest points of life and sensation. It gives you all your prodigious power of will. From it flow all your moral feelings. It throbs through all parts of your being; it cleaves through its magnetic and electrical vestures, acts on the nerves, out-breathes and condenses the tissues, and ultimately and successively elaborates all the physical organs which make up the corporeal system.

Now, the principle of growth is identical with the unfolding of the Summerland. I do not wish to detain you upon this point, but merely desire to fix your thoughts on the terrestrial dynamic of the planets. Terrestrial magnetisms, terrestrial electricities, and whatever else men call "imponderables," constitute the nervous system of this physical universe. The universal nervous system holds the same relation to matter as the nervous system of the spirit to the physical parts of the body. Every physician knows that the first beginning of a human being is a point of nerve wrapped up in matter. This point of nerve is the starting-point of life. Next come the tissues, the fine thickness on the outside, then the blood begins to flow, and so on, more and more concrete, until the full equipped outer body itself is formed and ready for parturition.

The spiritual world is made from life-points sent out from the chemical coalitions of the planets. Thus the Summerland becomes a literal truth in harmony with the nervo-astronomy of the universal system.

It may seem to your imaginations that this spiritual world is afar off—that it must be a vast and remote existence, because astronomers have not peered into it. But it is my belief that astronomers, with their physical instruments, will, one of these fortunate future days, recognise the Summerland, and I believe furthermore, that astronomers will see landscapes and physical scenes there more clearly than those vague images which are now revealed through telescopes, as existing upon the moon and different rolling stars.

No, the spirit world is not remote. We move every moment in its presence. This earthly planet itself rolls in its orbit under the observation of the inhabitants of the spirit land. The vast includes the little. The Summerland is the comprehensive sphere. Astronomically speaking, the earth is on one side of that vast galaxy of suns and planets termed "the milky way," and directly across this great physical belt of stars we find the sublime repose of the Summerland; and this is but the receptacle of the immortal inhabitants who ascend from the different planets that belong to our solar system. These planets all have celestial rivers which lead from them toward the heavenly shores. As each organ in the human body holds its physical relation to the brain by means of nerves and blood-rivers, so these different

planets in the physical universe hold a currental, magnetic, and electrical relation to the Summerland, which corresponds to the brain. How is it that strength rises to the brain of a man from what he eats? It is by means of circulation. And this circulation is regulated by the law of attraction and repulsion? How do spirits travel from these physical globes to their homes in the Summerland, and reversely, from the Summerland to persons and places on the planets? By circulation. And here, too, magnetic river-circulation is regulated by attraction and repulsion! Thus the analogy may be extended ad infinitum.

I did not particularly notice until 1853 that different seasons of the year, and different positions of our planet in its orbit around the sun, yield a different clairvoyant vision of the Summerland. I found that an observation made in mid-winter afforded a very different aspect of the spirit world from that which could be obtained in May, July, or November; and, furthermore, in the same year, I first noticed that the condition of the observer made a difference in what was visible; therefore it became necessary to adopt methods and conditions which would enable the clairvoyant to mark the particular sections of the Summerland that came within the range of vision in accordance with the different months of the year. From that time to this, I have been regulated by the discovery that the rolling of this terrestrial planet, in its orbit around the sun, affects the sweep of the clairvoyant sight in many instances, furnishing unexpectedly a new conception of a familiar scene, and bringing to light other territories in the heavens before unknown. The spirit land has a firmament. It is circular, and its vast firmament is filled with stars, suns, and satellites. It rolls in the blue immensity. The sky there is not without its clouds. They change very much like the clouds of our tropics; yet they do not much resemble them. The changes are like those in southern skies; but the clouds themselves are very different.

Among my first observations in the direction of the spirit land, I discerned a river which seemed to flow across the open aerial space and pour into the far distant bosom of that heavenly world. It was a river made of various streams that flowed out from planets, which blended and widened and expanded into a great sea, and thus became the flowing element of perfect beauty in the land of spirits. That celestial river is as visible to the clairvoyant perception as the Hudson, the East River, or any other water that can be seen by the natural eye on the globe. It flows away far beyond any distance that I have power to trace. It seemed like a celestial Gulf Stream, "but whither it goeth I know not." I only know that it is one of the sources of unutterable melody. It seems to give out music from all its variegated margins, and to yield lessons also, because on several occasions vast congregations were visible on the shores, learning something beautiful concerning its harmonious sounds. What they learned I cannot tell. I only saw that after listening and conversing and reposing for an hour (or what seemed to me to be that length of time), they rose all at once; there seemed to be many thousands—a vast assemblage—and then also arose their songs, and those songs, blending with the music of that wonderful water, seemed to me to fill the whole universe with melody! So full of joy was my heart that I lost all spiritual power either to see or hear; and so suddenly did I return to the common state that I could not but ask the person who just then entered the room whether he had heard that music. "No," he replied. "Indeed!" said I. "Didn't you hear anything?" "No." So real and so distinct was the sound I could scarcely believe my friend's denial.

A PERUSAL of "The Philosophy of Death," by Andrew Jackson Davis, will assist your friends to an enlightening and cheering understanding of a subject that is now engrossing world-wide attention. Nothing better could be handed to a bereaved or sorrowing friend. Send for a copy. Price 2½d., post free. See advt. on last page of cover.

SEANCES FOR MATERIALISATIONS.—Commenting on these seances (where a number of forms appeared under strict test conditions), Dr. Venzano comes to the conclusion that the spiritistic hypothesis is the only one capable of explaining the facts in a reasonable way. He says: "In the greater number of the materialised forms perceived by us by sight, contact, or hearing, we were able to recognise points of resemblance to deceased persons, generally our relatives, unknown to the medium (Palladino), and known only to those present who were concerned with the phenomena."—From "Eusapia Palladino and Her Phenomena," by Hereward Carrington. Price (reduced from 10s. 6d.) 4s. 6d., postage 5d. We have the only remaining copies of this book for sale. As there are but few, early application should be made. For sale at this office.

## SHOULD SPIRITUALISTS ORGANISE FOR POLITICAL ACTION?

W. H. Evans.

THE matter that I am going to discuss is one that is very contentious. It is, however, one that is very important. And in order to put the matter clearly before you I will ask the question: Should Spiritualists organise for political action?

I am aware that the words "political action" will rouse the antagonism of some of my readers, but this must not deter us from following the logical issues of our beliefs. From time to time we read in the Press of people being brought before the Bench for exercising their gifts, because such action is, in the eyes of the law, an indictable offence. This is but one aspect of a larger question that I shall deal with presently.

Before going right into the question, I wish to examine the present tendency of things Spiritualistic. It is the belief that our ideas are finding acceptance among a growing number in the churches. Every now and again we rejoice that another member of the church has spoken out boldly on matters relative to our principles. Such are hailed as evidences that our ideas are spreading, and that the work of the angel world is growing apace. The inference is a correct one, and I am not going to quarrel with it. I merely desire to point out that it also indicates a source of danger.

The opinion has been expressed that there will ultimately be a great struggle between the Spiritualists and the organised churches entrenched behind their authoritarian interests. And one of the ways that may come about will probably be by the church endeavouring to put the law in operation. We have seen how the medical fraternity have stated that only duly qualified men should be allowed to use hypnotism for therapeutic purposes. And we have often heard those of the "cloth" say that the investigation of psychic phenomena should only be undertaken by men suitably trained for the work. All this is capable of a very sinister interpretation, and one that it behoves us to be alive to. Having regard to the close sympathy between church and State, we must not forget that the price of liberty is eternal vigilance. I should not be at all surprised that when the pressure of the scientific world regarding our facts is too great to be withstood that the church will make some effort to hold within itself the right to hold seances and to investigate into these things. The claim that this is the basis of their religion is one that cannot be successfully refuted. And authoritarian interests always die hard. It therefore behoves us to be alive to this danger. We shall be the only body qualified to deal with such a claim, and we should be organised to do the work that will be necessary. As the battle will be one that will be fought out on the floor of the House of Commons, we should be organised for the necessary political action.

This is one aspect of the larger question that I have set out to discuss.

I now come to the question of human brotherhood, and what such doctrine implies. Whenever one affirms that it is necessary to help to bring about a better state of affairs than at present obtains, he is met with the remark that we are not a political body, but a religious one. But as we have adopted human brotherhood as a principle it is essential that we should understand the logical issues of such a belief. In order to do that we must ask ourselves the question: What is it that prevents us from expressing in action our belief? For ages man has had the best of ethical teaching, and he is still far from the kingdom. Religion has emphasised the need for living a moral life, but religious professors have been only too ready to condone a state of affairs that has rendered it extremely difficult for anyone to express the best that is in them. The fact that people are as good as they are under present conditions is evidence that they wish to live the higher life. Having regard to the continual action and reaction that goes on between man and his environment, we see the need for improving it as much as possible. What has been overlooked by many Spiritualists is that human brotherhood has a distinctively political aspect that cannot be ignored, and unless we are prepared to accept this aspect of it we ought not to preach what we are not ready to carry into the political arena.

The argument will be advanced that you cannot make a man better by Act of Parliament. True, but by Act of Parliament you can provide the conditions that will render it easier for him to live a better life. [And make it uncomfortable for those who will not.—Ed.]

The acceptance of this principle carries with it a condemnation of any system that prevents the due expression of it. Our life is such that it divides the members of the community into a number of competing units. A man is regarded as a profit-bearing unit in the industrial scheme, and as soon as he ceases to bear profit he is thrown out on the scrap heap of society, or relegated to the social marine store over the hill. It must be obvious that such a condition of things is wrong, and if the Spiritualist Movement is going to render its belief in human brotherhood concrete it must enter the political arena, or, at least, work in conjunction with some organisation that is working towards such ends. This will no doubt cause some heart searching, and I may even be accused of trying to adulterate Spiritualism! But those who call for a pure Spiritualism do not tell us what they mean by the term. The difficulty with many is that they fail to see how many-sided is our philosophy. Ours is not a case of "tell me the old, old story," but of covering as wide a field as possible. And as the inspiration that mediums receive covers a wide field, it is not to be wondered at that some people fail to understand our position.

It will be seen from the foregoing that the Spiritualist naturally finds himself opposed to the prevailing lack of system in our social life. What is essential is to introduce system and so do away with the present scramble. The Spiritualist desires to help all classes of the community, and is as anxious to help the rich as the poor. In fact, they need salvation as much as any. Excessive wealth is the insignia of excessive selfishness. The acquirement of riches is the direct antithesis of human brotherhood. But under the present conditions few recognise it. It is essential that Spiritualists should do so in order that they may intelligently tackle a problem that is crying aloud for solution. By all means endeavour to awaken in men the desire for a more noble life, but do not lose sight of the fact that in order to make it easier of accomplishment there must be a change in our social structure, and that can only come about by a combination of moral suasion and political action.

#### FORTY-TWO YEARS AGO.

(CONTINUED FROM LAST WEEK.)

"Public Opinion," Feb. 8, 1873.

##### "SCIENCE AND SPIRITUALISM."

SIR,—I have just finished the perusal of "A Strange Story." It is evident from this book that Lord Lytton was a believer in electro-biology or mesmerism, and equally evident that his judgment on "Spiritualism" was held in suspense. It seems to me that a recogniser of electro-biology cannot deny the possibility of spirit communion (any more than can the Jew or Christian who accepts the account of the Witch of Endor and the spirit of Samuel), for there are features in one almost, if not quite, identical with some of those in the other. Of Spiritualism I know absolutely nothing of my own experience, and would be glad of an introduction into any circle (if there be one) in this neighbourhood having "manifestations" at command. With regard to mesmerism, for years I regarded all its manifestations (I had seen only those exhibited in public) as impostures or delusions. My unbelief was, however, at last, completely routed by an American—a gentleman (I may mention parenthetically), who, commissioned by Lord Lytton, brought over a distinguished American lady medium to Knebworth for the execution of experiments there. Well, sir, to take one instance out of several, and to mention a few phenomena only: In the case of a mesmeric subject I have since been able, in a few moments, to transform a vigorous human being into an insensible, rigid, and motionless statue, utterly incapable of sensation or motion, and again in a few moments have restored him to his normal condition; I have filled him in one minute with ecstatic happiness, and in another have seen him crouching at my feet in abject terror and misery; in a few seconds I have made him pass from the sensation of polar cold to that of tropical heat—not only in fancy, but in reality, as evidenced to the beholders by unmistakable proofs; while pain, bodily and mentally, I have given and removed at will.

Nor is my experience singular; many electro-biologists can say as much. Now, whether this influence can be projected by the operator into inanimate objects, as chairs and tables, and so account for some, at least, of the phenomena of Spiritualism, I know not; but even limiting its range to human beings, there

evidently exists latent in man a marvellous power—a power which seems more akin to that of gods than men—a power which could it but be investigated and put into harness, might effect results for mankind far more wonderful and beneficial than the material triumphs of electricity and steam. That this, too, was the opinion of Lord Lytton may, I think, be certainly inferred from "The Coming Race," notwithstanding the fantastical shape in which he cast that remarkable book. And yet our men of science—at least, the most prominent of them—refuse to turn their attention in this direction. It is the old story: To become wise they must first become fools, and their intellectual pride stands in the way. In the words of Lord Lytton, had we a Bacon in these days the mystery would ere now have been solved, for we should have a genius not too proud to stoop to the alphabet of new facts. Nevertheless, truth will prevail; the earth will move round the sun in spite of all popes and councils. Socrates, Shakespeare, and other great men, before whose genius the little lights of the men of science of our day "pale their ineffectual fires," were strong believers in spirit communication, and were convinced that there exist in earth and heaven things yet undreamt of in our philosophy. Trusting the discussion in your journal will advance the cause of truth, in whatever direction the truth may be.—I am, sir, your obedient servant,

Brighton, Feb. 1, 1873.

A. NEIGE.

SIR,—I shall deem it a favour if you will kindly grant me slender space to utter a few remarks upon the subject, "Science and Spiritualism," which is now being mooted in your columns, and to say a few words in reply to your last week's correspondent, "Inca," to whom you were pleased to assign a considerable portion of your available space. I cannot see that it is relevant to the matter in hand that "Inca" is 47, or that he is in good health, or that he can reach all races, or that his head is above the usual size. He goes on to relate that he has had private experiences of Spiritualism, but what they were or what they consisted of he does not acquaint us, but relapses into an autobiographical path which, he will pardon me for suggesting, is not very interesting. Taking up the theme again, he makes the absurd observation that "we could get an answer from the table," and a little farther on the still more ridiculous remark, "but they never show the signs of mind and intelligence that tables do." I don't know whether "Inca" believes what he writes, but I can hardly grasp the pen for laughing at such utter trash being recited. I will not waste your valuable space by quoting his letter more extensively, but will close with it by adding that it appears to me to be nothing but a mass of assertions without a particle of confirmation about them. "Do I believe in Spiritualism?" Certainly not! Then how do you account for the movements of furniture [particularly, be it noted, tables]? How do you explain the audible raps and other extraordinary appendages of a seance? How do you elucidate the mysterious manifestations which so frequently occur in private circles? Bah! is that all your logicians have to ask? To the first query concerning seances, I must affirm that they are merely gross impositions played on credulous persons; for confirmation I need only point to the letter of your correspondent, "R. H. H." The result and deductions of his experience will be the result and deductions of all unbiased persons who attend these sinister gatherings with—mark you—a sound and unbiased mind. As to the private mysteries of which we hear so much, the great majority of them never take place at all; they are only the imaginations of diseased and unhealthy minds—minds that have been impaired and injured, perhaps by perusing rubbishy literature, perhaps by partaking of unsuitable food, perhaps from illness or want of exercise. The few odd occurrences that do take place are undoubtedly due to natural causes. Peculiar sounds and raps may be easily and truly assigned to the little insect tessellatum, or death-watch. Spiritualism needs not the application of science, but only a little common sense, when the allacy may readily be unravelled and eradicated. Hoping my promise, made at the beginning of this letter, remains intact.—I am, yours faithfully,

Coventry.

AUTOMATON.

(TO BE CONCLUDED.)

THE original edition of "There Is No Death," by Florence Marryat, published at 2s. 6d., has been out of print for several years. We are now able to supply a reprint in full of this record of Miss Marryat's marvellous experiences, in cheap form. Price 1s. postage 2½d.

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return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, DECEMBER 24, 1915.

## SPECIAL AND IMPORTANT WAR NOTICE.

Owing to the drastic revision of the postal facilities (to continue from now on to the end of the war) there will be only four daily deliveries of letters in Manchester. Will all Secretaries take note, and see that their Reports, Advertisements, and Guide Corrections re posted early on Fridays for Guido and on Mondays for Advertisements and Reports. All Advertisements for the cover must reach us no later than Saturday morning. The changes in deliveries and despatches may entail delay, for which "The Two Worlds" Publishing Co. Ltd. will not acknowledge responsibility.

Dec. 10th, 1915. J. J. MORSE, Secretary to the Company.

## THE DAY.

ONE need not accept all that is involved in the Mass for the Christ-Child, nor need one waste time in discussing whether Protestants were ill or well advised to continue the observance after the reformation which the protestors effected at the separation of the old from the new regime which they instituted.

The origin of the celebration has been variously assigned to Nature worship, astronomical and seasonal. It is said that ancient legends were worked over to meet the requirements of the case, and that the Fathers of the Church simply utilised pre-existing materials, and wove them into what was the first Christ Mass as a Romish festival, and which became in post-reformation times what we now describe as Christmas Day. One thing is tolerably certain, and that is, that the elements of most of the Church festivals existed long anterior to the birth of Jesus, and can be traced back through Rome, Italy, and to Egypt. As a social festival it has flourished among the Teutons, our Gallic neighbours, and the Britons, excepting, perhaps, the Scots, who, rather than indirectly countenance a festival primarily Catholic, religiously considered, devote their sociability to the celebration of New Year's Day.

Admittedly, daily life is hard, and its toils exacting. For the great bulk of mankind there are few occasions for relaxation. Life's cakes are for the few, its crusts are for the multitude. The grinding of the industrial millstones reduces to powder the sentiments which are so necessary to add even a fleeting gleam of sunshine across the daily drab of living. Yet, even with those with whom life is hardest there is a pathetic clinging to the little of sunshine which comes to us. Ideals do infuse warmth and light to actualities. Aye, even under every strenuous battle for better things there is some inspiring ideal, else the battle would not be waged. So with this impending festival, which is not altogether a matter of creed or faith.

First, then, may it not be said that Christmas is the children's festival? Who can deny the divinity of maternity, or that the holy spirit of purest love should attend the conception of every child? May we not go yet further, and say that the Eternally Divine should work through all men and women who

are parents, so that every child should be a Christ-Child, anointed with all that is best in human hearts? Would it were so. Then the ill-born, the undesired, and the unwelcome child would be an impossibility, and, being well born and righteously endowed, such children would grow up to live in accordance with purity, justice, and truth. Thus natured, they would become the army of the reformed, and would be reformers also. The sentiment of the Christ-Child means the right of all to holiest birth, and the elevation of parentage to the plane of heavenly purity. Truly, it has been said, "The hand that rocks the cradle rules the world," while it is equally true that "The child of to-day is the man of to-morrow," hence the need of a fair start upon the way. The ultimate social order must rest on the rightly born children of to-day and of the future. Sentiment becomes thus the handmaid of reality. Theological fantasias would be translated into a recognition of the destiny of all mankind to be happy, not the narrow heavenliness restricted to a selected few.

Some concession must be made by the strong to the weak. The ascetic may sneer at the pleasures of the common folk. Lentils may make a feast to one man, but, as Shakespeare remarks on another matter, "Because thou art virtuous, shall there be no more cakes and ale?" Is there any necessity to ignore the social side of human nature? The greatest events of the world's history have been associated with feasting and rejoicing. There is no need to make a feast gluttonous, nor to emulate the gorging of savages; but the assembly at the social board may soberly enjoy the good things thereon, and feel expanded in thought and feeling thereby. The gods consume ambrosia and nectar. Why not we, who will be gods in turn? The hearty greetings do very little harm; when honestly uttered and lived up to they do much good. For one day's cessation from strife, for one day's forgetfulness of care and sorrow, who can say nay? It is a poor heart that never rejoiceth.

To bless our friends, neighbours, and the young folks with kindly gifts is surely not amiss? While, for what comes to us, it is not quite wrong to gratefully say, "Give others plenty and us grateful hearts," a sentiment many of our readers have heard in another connection. Spiritualism may not stand for theological Christianity, but it need not ignore its humanly social aspect.

There is a skeleton at every feast. In this case it is not only the knowledge that there are thousands hungry, ill-clad, and homeless in a land of wealth and plenty, but that we are overshadowed by the most awful war the world has ever known. As things are yet, we cannot establish the kingdom of human happiness in which all shall be cared for, and in which each shall do his duty to his fellows. The millenium is not yet. In the meanwhile, let us not excuse ourselves from kindly deeds and the expressions of generous sentiments because justice is not done. For a day, let us put aside doctrinaire theories, let us be just human for once. To help others to comfort is a duty, and the accomplishment of that duty need not be labelled charity. The sorrows of our fellows should be an incentive to us to so labour in the coming days that we may each do our parts in helping forward the coming of that time when the sentiments of this one day may become the happy circumstances of all men's lives. We plead for that time when

As round and round we run,  
the truth comes uppermost,  
And justice shall be done.

MRS. A. E. BENTLEY, of Manchester, we regret to say, has lately been dangerously ill with pneumonia, but at last report was recovering. She has been compelled to cancel her engagements for several weeks to come.

MRS. M. H. WALLIS desires in this way to send season's greetings and cordial good wishes to all her friends, and to convey her appreciation and thanks for kind letters and inquiries. She is thankful to be able to state that she is steadily recovering from the effects of her recent painful accident.

PRIVATE A. F. CRAVEN, one of the workers of Salford, paid us a visit last week. He looked remarkably well in his khaki suit, and was as bright, alert, and fit as could be. He has been trained in the camp at Prees Heath, Shropshire. He left for "Somewhere in France" on Tuesday of this week.

TOO HASTY.—Overlooking the fact that the last day of the year was a publishing day for THE TWO WORLDS, we hastily decided that, for holiday reasons, no reports would be published either this week or next. What we should have intimated was that no reports would be published in the final issue of this year nor for the first issue of 1916. Hence the explanation for reports appearing in this issue. But none will be used in the two following issues.

## The Spiritualist Motor Ambulance.

### THIRTEENTH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Amount already acknowledged.....	804	2	11
"Motor Fund".....	0	0	6
West Hartlepool Spiritualist Society, £1 3s.; Lyceum, 10s.; per Mrs. A. Haynes.....	1	13	0
Plaistow Spiritualist Society, further donation, per H. Wright.....	0	2	6
A Spiritualist and Socialist.....	0	1	0
New Shildon, Hydesville Lyceum, per Thos. Graham.....	0	10	0
Sunderland (no Society stated), per Mrs. Bamford, Sec. Miss F. Price, Saltley, collected from a few Friends....	1	2	6
Merthyr Tydfil, St. Margaret's Spiritual Church, per W. E. Morgan.....	0	16	0
"Trixie".....	0	2	6
Crewe Spiritualist Society, per W. Gawthorne.....	2	0	0
Walsall Spiritualist Association: Members and Friends, £2 12s. 6d.; Lyceum, 7s. 6d., per Mrs. S. B. Brown.....	3	0	0
Mrs. A. S. Verrer, Clifton, Bristol.....	0	6	0
W. Hardy, Sheffield, collected from Friends.....	0	4	0
W. A. Bradbury, Levenshulme, Manchester.....	0	2	6
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Miss S. A. Bartlam, Birmingham, collected from Friends (2nd donation).....	1	3	0
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Miss M. A. Schofield, Shaw, nr. Oldham.....	0	2	6
Miss Pearson, Morecambe.....	0	2	0
Halifax, Raven-street Spiritual Church and Lyceum, per E. Shaw.....	1	11	0
A Reader of THE TWO WORLDS, Bingley.....	0	2	0
York, Cromwell-rd. Spiritual Evidence Society: Members and Friends, per Frank Knowles, 16s. 10d.; Progressive, per Mrs. Neil, 4s. 4d.....	1	1	2
Doncaster, Progressive Spiritualist Society, Members and Supporters, per A. Bates.....	0	13	0
Stockport Central Spiritual Church, per L. Lomas....	2	12	6
Mr. and Mrs. E. Booth, Gillingham.....	0	10	0
Mrs. A. Mein, West Jesmond.....	0	2	0
William Crawford, 2s.; R. Moore, 2s., Everton, Liverpool.....	0	4	0
E. H., T. B., A. J. F. and E. C.....	0	3	3
"Fahber".....	0	1	0
Mrs. A. S. Raymond, Liverpool, Proceeds of Book Social.....	4	0	0
Mrs. Simkins, Aldridge, Walsall, collected from Friends (nearly all non-Spiritualists).....	2	0	0
Middlesbro' Lyceum, per W. Cowell Pugh.....	1	1	0
H. Marfleet, Accrington, Proceeds of Private Circle..	0	6	0
Glasgow Association of Spiritualists, per A. Gall (2nd donation).....	3	5	0
Mrs. Warner, Hinckley.....	0	2	6
Birmingham, John-st. Private Circle, per F. H. M....	0	5	0
Hull, Dairycotes Spiritualist Society, per Mrs. S. Downs (2nd donation).....	0	5	0
York, St. Saviourgate, per J. W. Frank (2nd donation)	0	7	6
Edinburgh Spiritualist Lyceum, per M. M. Neilson....	0	12	0
Miss E. A. C., Huddersfield.....	0	1	6
Woolwich and Plumstead Spiritualist Society, per A. E. Bell.....	1	5	0
Rishton Spiritualist Society, Lyceum and Friends, per Mrs. E. Waddington (2nd donation).....	0	5	0
Mrs. Gartside and Mrs. Ellis, Blackley, Manchester..	0	5	0
Mr. and Mrs. Gilbert and Mrs. Bowen, Derby.....	0	6	0
Rotherham Spiritual Evidence Society, per Mrs. E. Roddis.....	1	10	0
Mrs. Lawrence, Reading, Friday Evening Home Circle, and a Few Other Friends.....	0	10	0
J. Johnson, San Diego, Cal., U.S.A., per H. G. Hey..	1	0	0
Richard A. Bush, Holt, Morden, Surrey (2nd donation)	2	2	0
South Shields, King-st. Society, per Mrs. W. Aird, Sec.	1	10	0
Mrs. Stead, 2s.; A Friend, 1s. 4d., Shipley, per H. Cloughton.....	0	3	4
Sunderland, Derwent-st. Spiritual Evidence Society, per E. F. Richardson, a further donation.....	0	2	0
Dewsbury Spiritualist Progressive Lyceum, per J. Whittles.....	1	10	0
M. E. Long, Bayswater, London.....	0	1	0
Attercliffe Spiritualist Church, per J. K. Jones.....	2	10	0
Manchester, Collyhurst Society, per T. Lawrence....	0	14	0
J. H. Curphey, Belfast.....	0	5	0
J. L. R., Bulford Camp.....	0	1	0
A Spiritualist, per J. J. Morse.....	0	5	0
Belper Spiritualist Church, per Jno. H. Hawkins (2nd donation).....	0	2	0
Callercotes Becket Spiritual Hall, per J. Ware.....	3	7	6
Hyde Spiritualist Society, per A. S. Wright.....	1	1	0
London, Fulham Society's Lyceum, per Mrs. H. Clarke.....	0	10	0
Henry Standfast, Tampa, Florida, U.S.A.....	1	0	0
Mrs. and Miss Stubbs, Manchester.....	1	0	0
Merthyr Tydfil Spiritualist Society, per Mrs. A. M. Powell, Secretary.....	10	0	0
H. Stephenson, Lancaster, per Mr. Hey.....	0	2	6

Pietermaritzburg: E. Pritchard, 5s.; Mr. and Mrs. Bell, 5s.; Mrs. Sambridge, 5s.; Mrs. Cook, 2s. 6d.; Mrs. Schoon, 2s. 6d.; per E. Pritchard.....	1	0	0
Goodmayes (Essex) Spiritualist Church.....	0	1	6
Manchester, Grey Mare-lane Developing Class, per Mrs. Crompton.....	1	1	6
Mr. and Mrs. Fred Spriggs, Kew Gardens.....	1	1	0
Great Harwood Spiritualist Society, per R. Baxter, Secretary.....	0	12	0
Laisterdyke, Bradford-lane Spiritual Church, per Mrs. C. Babbs, Secretary.....	1	11	0
Hindley Spiritual Temple and Friends, per W. H. Yates.....	0	5	0
Mexbro' Spiritual Society (2nd donation), per J. H. Cory.....	1	0	6
Edinburgh Association of Spiritualists, per Philip Malcolm.....	0	7	6

E. &amp; O.E.

£877 17 5

### Further Particulars and Letters from Subscribers.

At the end of the Editorial last week occurred the following sentence: "For the present, then, the Motor Ambulance Fund retires from public gaze." It was not to be, so again my readers will find something more on the subject on this page.

Also, when the note was penned stating that "Fifty letters have yet to be dealt with," the position was under-estimated, for the fifty swelled to some seventy-five! Truly, in every direction, all expectations and desires have been entirely outdistanced. To-day the amount of subscriptions to hand reach the highly gratifying total of £877 17s. 5d. Further amounts are due, and they will appear in a supplementary and final list to be published next week, after which it is expected no further list will be required.

Communications are running between the War Office and the makers of the cars, and there is every prospect of five cars being provided. On that point, more next week.

### Letters.

I enclose cheque for £2 10s. for Motor Fund, and congratulate you on the great help accorded this purpose, which proves the power of THE TWO WORLDS in this country.—J. K. JONES, Secretary, Spiritualist Church, Attercliffe.

It is with pleasure that I send you the enclosed 80s. in aid of your much deserving cause, the Spiritualist Motor Ambulance. The donation is from the Dewsbury Spiritualists' Progressive Lyceum, and the best wishes for the success of the effort are sent from each and every Lyceumist.—J. WHITTLES, Hon. Sec.

Enclosed please find cheque for £4 for the Ambulance Fund. It is the result of a little effort of my sister, my friend, and myself. We managed to raise the amount in the following manner: I made and trimmed a doll's bed, and arranged a contest for it, at twopence per ticket. The majority of those who were asked were only too willing to give their help.—Mrs. J. TUCKER, Wallsend-on-Tyne.

The writer of the following was formerly an officer of the Society at Chesterfield, and, in communicating with Mr. H. G. Hey (who sent the letter and subscription), he says he learns with satisfaction there is a movement on foot to provide a motor ambulance, and adds that he wishes to "add my mite as a fellow country man and Spiritualist. Enclosed please find five dollars (£). I would like to hear of this effort meeting the best success. To succour the wounded is our first duty, to assist liberally is to show the world we are a practical people."—J. JOHNSON, San Diego, Cal., U.S.A.

I have very great pleasure in enclosing herewith postal orders value 12s., a donation from our Lyceum to the Motor Ambulance Fund. We only wish it could have been a larger amount, but when we consider the number present when the collection was taken, it is very good. It has been a great pleasure to watch week by week the amount gradually mounting up, and considering the short time the fund has been open the total reached to date (the 13th inst.) is splendid. With all good wishes for the coming year.—M. M. NEILSON, Treasurer, Edingburgh Spiritualists' Lyceum.

I have much pleasure in enclosing a cheque for £38 11s. 11d., as a first contribution from the Southern Counties Union. The object of the fund appealed to all, and though the pinch of war rates has been felt rather severely, it is gratifying to notice such a ready response as has been evidenced by the donations already sent you. Whatever views we may individually hold concerning this horrible conflict—this surgical operation on Europe, if one may so term it—we are unanimous in the principle of alleviating suffering, and to this end should further calls on the pockets of of Spiritualists be necessary I am confident the result would be a handsome one.—J. G. McFARLANE, Hon. Sec., Southern Counties Union, Portsmouth.

A letter reaches me from Alli Stoddart, Ashington, but the writer does not state which Society is referred to. In reply to the P.S. to the letter, the names were entered as sent and desired. Please write again and give fuller details.

\*\*\* If your donation is not in the list, it is because it came too late. Please look for it next week.

J. J. MORSE, Hon. Treasurer.

## The Open Court.

*Contributions appearing under this heading are inserted for the purpose of calling out discussion, and must not necessarily be construed as representing the opinions of the Editor.*

### Mr. Clough Replies.

SIR,—The number of questions you have crowded into so small a space make the contest an unfair one. To answer them all with completeness would take more space in your paper than you would spare me. I must, however, make a few remarks lest you think that the position is impregnable. Go out into the fields and look at the mighty oak tree. Now produce for my inspection the acorn which you allege it was originated from. You must leave out of the question the opinions of those who say that it must have sprung from an acorn. I want the direct evidence of those who saw it planted 500 years ago, and not those who had an interest in the tree or in the land. The witnesses must be purely outsiders. You will probably say that is begging the question, and why should outsiders take the trouble to record in history what they have no interest in.

See Dr. Gamaliel's advice to the Jewish Council (Acts 5, 33 to 40). They tried to smother the new religion, as he advised. Now, it is well known that the chief enemies of Jesus were the priests and rulers of the Jews. They seized Jesus and tried him before the Council, then before Pilate, who afterwards sent him to Herod. He was then returned to Pilate and condemned to death. Both Jews and Romans of the upper classes were his enemies. They all combined to extinguish the sect, not to advertise and spread it abroad. Gamaliel's language puts the thing in a nutshell, and there they kept it. Close as they were, however, they made a slip. One of the Jewish priests, who was a young man when Jesus died, belonged to the family of the high priesthood, and the royal house as well, and he wrote a history of the Jews and the wars. In Book 18, sect. 3, he briefly writes about Jesus thus: "Now about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Christ, and when Pilate at the suggestion of the principal men amongst us condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day." The great Jewish historian did not spare much of his valuable space for the Nazarene, but he immediately used up two long columns in a full description of a noted rape case in the Temple of Isis at Rome. He was no Christian, but that made his evidence far more valuable. He fought fiercely against the Romans at the destruction of Jerusalem.

Rome at that time was mistress of the world, so we must naturally look to the history of Rome by Tacitus for the next outside evidence. Tacitus there describes the burning of Rome during the reign of Nero. He tells how Nero, to clear himself, fastened the guilt upon the Christians. Tacitus says that the founder of that name was Christ, who suffered death in the reign of Tiberius, under his procurator, Pontius Pilate. He adds: "This pernicious superstition, thus checked for awhile, broke out again." Then he described the tortures and horrible deaths of the martyred Christians.

Answer to second question: Yes.

The third question is not put correctly. Let me point out that the divinity of Jesus is always maintained in the New Testament. He is described as the creator of all things (see Hebrews, chap. 1; Revelations, chap. 1; and many other places).

Your next remark is twisted. The claims of Jesus for divinity have nothing to do with the permission of evil or the personality of the devil.

Your remark about spirit intervention is too vague to answer. It wants defining and illustrating. Bible phenomena is much superior. For further information about the Resurrection read 1st Corinthians, 15th chap. The fact of the Resurrection is better attested than any fact of ancient history (?). The whole faith of Christendom and immortality in the spirit world rests on this (!). My opening remarks only deal with Pagan testimony, which is of trifling moment in comparison. Let it be thoroughly understood that I am giving very brief answers, to suit the size of your paper, to questions that are of a partial nature. The full evidences can be found collected in large books

that have been written for the purpose by experts. To judge from your remarks, one would think that you had never heard tell of the term Resurrection before, and the way you ask for a definition implies that the idea is something new. It is far more important than the term Spiritualism, and the phenomena of materialisation is merely a feeble attempt at imitation (!). Imitation is called the sincerest form of flattery.

To my remarks that the main doctrines of Spiritualism are originally taught in the Bible, you reply thus: "That is begging the question, for such fatherhood is distinctly for believers and only such are countable as in the brotherhood." I can only reply that you have never studied the Bible, or you would not say that. You must have taken some pamphlet as your source of information, and it is folly to try and teach Bible doctrines from such a foundation. I notice that you advertise one on the same page (617) by Mr. Hudson Tuttle.

The Bible teaches two classes of brotherhood, and you have evidently mixed them up a bit. One is the brotherhood of Christ, which is a type of the highest form of Christian. This would pass a member to the highest spiritual plane, which agrees with your own definition of the highest plane of development. This is not quite the same idea as the universal brotherhood of man, which is also taught in the Bible. A good example is the parable of the Good Samaritan, who was a brother to his enemy, the wounded Jew. Then, again, Christ told his disciples to go into all the world, and preach the gospel to every creature. Also 800 years before Christ, God sent Jonah to preach to the people of Nineveh, because there were in the city 120,000 children, and the Ninevites were Pagans (sun worshippers).

We read that Christ said that even a sparrow could not fall to the ground without the Father knowing of it. Also he sends the rain on the unjust as well as the just, likewise the sunshine. In fact, the quotations are so numerous that a superficial knowledge of the Bible would demonstrate the truth of my statements about the Fatherhood of God and the universal brotherhood of man. Your remarks about my quotation from Luke x. 25-27 are not correct. Christ gently compelled the man of law to quote the law as he knew it. The lawyer had tried to trip Christ in an argument. Christ fully agreed with the answer, and said, "This do and thou shalt live." The reward was immortality. The complete result of the brief argument was a demonstration of the Fatherhood of God and the brotherhood of man (?).

Now there is one more question to answer, and that is about hell. I could give you some interesting facts as scientific proofs, but it would take too long now, so I will promise to send it for a later issue some time, if you will favour me by inserting these replies to your questions. I am handicapped for time at present.

—Yours, etc.,

J. A. CLOUGH.

Liverpool.

P.S.—I take the trouble to write, not for the sake of argument—I have no time for that—but merely because I have universal brotherhood at heart.

[NOTE.—In his covering note to the foregoing contribution, our correspondent thanks us for our fairness in presenting his previous article in full, which fairness is a custom we always try to follow. We now print the above article, which really calls for but brief attention, for it really does not get at the root of our comments to which it is sent as a rejoinder. There is plenty of present-day evidence of the growth of oaks from acorns. Witness the saplings that have sprung up from acorns planted within living memories. What happened to the apostles after Gamaliel's speech was only what has occurred in similar cases with reformers in all times, and it is also true that rulers and place-men have opposed anyone who attacked their interests. It is commonly agreed among Biblical scholars that the paragraph quoted from Josephus (?) was interpolated after the execution of Jesus, and is thus open to serious question. As to the historical aspect, Tacitus merely refers to the putting to death of a man, not of a god. Considering that our youthful training was in the Established Church, it is news that we may never have heard of the term, "the Resurrection"! We looked to our correspondent to explain what he meant. To talk about two kinds of brotherhood simply slides over the point. True, Jesus led the lawyer to give the answer recorded in Luke x. 27, but, we repeat, it was the Jewish law, which antedated the life of Christ. The essence of the discussion between Jesus and the lawyer is "eternal life" and the point is: What does our correspondent understand by the term? Frankly, and with all courtesy, our correspondent has not helped us at all.—EDITOR.]

BIBLICAL PARALLELS.—Hudson Tuttle provides exactly the arguments for use with Christian inquirers or opponents. Price 1½d. per copy, post free.

## THE OUTCASTS.

WE SAT, she and I, silent and pitying, among the little group of visitors that went on Christmas Eve to one of the largest lodging-houses of Glasgow to bid the Outcasts take courage, and tell them that hope is not dead and that the great Spirit of Good is the friend of all the living and of all the dead. When she saw confronting her the great human tragedy represented by three hundred men, bruised and battered and leprous with sin, tears such as tender mothers shed for prodigal sons rose in her heart and gathered in her eyes.

She had never seen such a mass of human misery, nor did she ever set eyes upon such a blackened field of human defeat, and she was moved by irrepressible heart sorrow. I am not gifted with the capacity of public speech; the thought of having to say anything from a platform to an audience is always painful. In the present instance I was not expected to say anything, and when asked to do so was ill prepared for the task. What could I say to such an abandoned and seemingly irreclaimable army of wretches? At last I got on to my feet, and there I was, face to face with this rough, Godless crew, who had sown in the whirlwind, and were now reaping in the storm. For a moment I looked round the great hall, filled with tobacco smoke and pestiferous with the odours of rotten garments and alcoholic exhalations. While in a quandary what to say, the weird story of the Witch of Endor suddenly occurred to me. I would narrate it, and did so with any dramatic ability I possess, winding up the thrilling story with the solemn utterance of the spirit Samuel: "To-morrow thou and thy sons shall be with me."

They had listened with bated breath—the supernatural always fascinates, the ghostly tale rivets the attention. From the witch scene I pass quickly to Burns' prayer in "The Cottar's Saturday Night," where the poet, with the power of genius, describes the glories of the country where there is never hail or snow, and the winds blow ever gently, and pictures the cottar's family, at last re-united, "basking in uncreated rest, no more to sigh or shed the bitter tear." The applause which greeted my poor rendering of the stanzas from the poet's masterpiece gave me courage.

After a pause, I said: "Brothers of the weary breast, ye have wandered far on the wild waste seas. The journey has been sad and drear, with no star of hope to illumine the way. I come to you to-night with a message that should bring you greater joy than you have ever heard. I am the bearer of a message of hope for every shattered barque sailing the tumbling seas of life. I bring you, my brothers, the glad tidings that there is no death, that the King of Terrors is to you the Prince of Peace; that death is the never-failing friend of all the weary and the heavy laden. I plead with you, therefore, to pray to the Great Spirit to send you soon this deliverer, this friend of all the race, that you may have peace and happiness. In God's kingdom there are no outcasts; in the democracy of death all men are equal. This message which I leave you has been the message bequeathed to all the lone ones of the world by the prophets and seers and singers.

"It was the message handed on by the Ayrshire bard, who voiced the hopes and aspirates the joys and the sorrows of the common people in more enduring lines than any other singer of his own or of any age. He understood, he saw with the eye of far vision that death was the friend of all the poor and the disinherited when he wrote:—

O Death! the poor man's dearest friend  
The kindest and the best!  
Welcome the hour my aged limbs  
Are laid with thee at rest!

The great, the wealthy fear thy blow,  
From pomp and pleasure torn!  
But O a blest relief to those  
That, weary laden, mourn!

"To the Outcast who has reached the ultimate of human despair the gospel of Spiritualism is the gospel of hope. It throws out to him a life-line that stretches from the Now to the Evermore. It bids him take courage; it teaches him the essence of all the religions that have been and all the religions that will be; that what he sows, that shall he also reap; that however broken the life, it can and will be repaired. That however much he has sinned, he has in him a deathless soul that will live in immortal youth when this old earth has passed away like the baseless fabric of a vision."—J. CAMERON.

## THE SEVENTH SENSE.

M. O. S. (Birstwith) writes: "Your correspondent's experiences in St. Paul's, in your issue of March 21st, recall singular experiences of my own, in what I should certainly term telepathic communication. No thought of catastrophe or of the person involved was in my mind when my husband one morning brought in the papers, for which the groom always rode from our farm to the station. Placing them on the bureau, where I was writing, he immediately went out again, and, as he did so, a voice distinctly said, 'There is something in those papers which Uncle Peter should know at once.' I was convinced someone spoke, and turned to look as I opened the roll. The first thing I saw was 'Death by drowning at Whitby' of a favourite nephew, who, with his fiancée, had often visited us. I followed my husband, and could only assure him that he himself had prepared me, the fact not being presentiment of evil on my part, but direct communication to be passed on to the uncle. On another occasion, when we were anxious to meet with a house, and I was at home on a very hot Sunday morning, I took up the 'Church Times' and again a voice said 'Look at 'Houses To Let' you will find just what you want.' Again I looked round, but was quite alone, but I obeyed and the words were so fully proved that we sent our groom three miles to the post in order not to lose a delivery, and thereby secured the house. It was in the same room that an impending earthquake shock was, in some way, conveyed to me. Immediately afterwards I heard a curious rumbling sound, and sat still to record it. It gradually approached in blazing heat, travelling slantwise down a slope across two fields and the garden, and crosswise under the room, shaking my armchair. It passed away under adjacent cottages, where the women ran out, frightened by the oscillation and rattle of crockery. That room, in fact, became quite uncanny to me, but I was never frightened. The communication always reaches the right ear. Another has occurred here, in a moment of hesitation, settled by a voice again saying authoritatively, 'Send that letter,' and adding an injunction. In that case assent was waited for, and there certainly was recognition."—"T.P.'s WEEKLY."

## CHRISTMAS BELLS.

"PEACE ON EARTH, goodwill to men!" ring out  
The sweet-toned Christmas bells; while through the air  
Is wafted in reply the boom of cannon  
And the scream of shells.

The sounds of mirth  
And melody, which graced this day, are hushed.  
Instead our prayers ascend for those whom war  
Has called away.

Mayhap last year they spent  
The Christmas with us; this year in hospital, or trench,  
Or on the sea, they speak of home and happier times,  
In recollection live those days again.

By many a fireside  
In city, town, and hamlet, stands the vacant chair,  
Reminding us of one who at the post of duty fell,  
Serving his country.

All ye who mourn this Christmastide,  
Take comfort. Know that he still lives, and, as you speak  
Of him with tear-filled eyes, he enters in,  
Takes his accustomed place, hears all your conversation,  
And by his silent presence in your midst  
Brings solace to your aching hearts.

O do not shut them out,  
The friends whom you call dead, but open wide  
Your heart's door, then shall the glorious light  
Which heralded the angel song on the first Christmas morn  
Dispel your gloom and sadness.

Into your life shall dawn  
Peace and goodwill which never shall depart,  
Which man cannot destroy; which lies beyond  
The reach of shot and shell, because it comes from God.

Ring out, ye Christmas bells,  
Proclaim that greater peace, that brighter day,  
When men shall dwell on earth in unity and love.  
Ring out, and bid men cease from war and strife;  
Bid them use their heaven-sent genius in a better cause  
For man's upliftment, not destruction, to promote;  
Not death, but life.

Skipton.

E. WARRINGTON.

THOUGHTFUL readers and earnest inquirers will find much to help them in "Spiritualism: What Is the Good of It?" by W. H. Evans. As a propaganda pamphlet it has few equals. The price is moderate, 1½d., post free. See advt. on last page of cover.

## CORRESPONDENCE.

*It must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, but as a guarantee of good faith. In order to avoid delay or the necessity of curtailment, it is requested that letters to the Editor be made as brief as possible.*

## About Prayers.

SIR,—In THE TWO WORLDS of Nov. 26th there appeared an article entitled "Imitators of God." In this article, to my astonishment and grief, the writer says, "Prayer is as much an evidence of weakness as of strength."

Since I became acquainted with your Movement I have only met two individuals who did not believe in prayer; neither of them were of good repute. One of them I heard give a trance address, and, strange to relate, his so-called control advocated family prayers!

I communicated this matter to one who knows the trance speaker, which caused the remark, "It was not a case of like attracting like," which I think is what many connected with your Movement contend for. I have come to the conclusion that a spiritist is not of necessity a Spiritualist, and I am inclined to think that sad will be the day when they become a prayerless people and find no higher employment than that of interrogating spirits.—Yours, etc.,

CHAS. SPENCER.

Blackstock-road, Finsbury Park, London, N.

## The Britton Memorial.

SIR,—Permit me to thank Mr. W. J. Taylor, President of the Rectory Hall Society, Gateshead, for his kind reference to myself in connection with this undertaking, and to express the hope that the splendid success of the Spiritualist Motor Ambulance effort, of which we may all be proud, will stimulate every Spiritualist to achieve a similar success for the benefit of the Movement in Great Britain.

As the Memorial Trust has become virtually a branch of the S.N.U., the suggestion of a national rally on its behalf should meet with cordial approval and support. The proposed Institute is urgently needed, and it only requires such co-operation as has been given to the Ambulance Fund to ensure the fulfilment of the project.—Yours, etc.,

A. W. ORR, Hon. Sec.

c/o THE TWO WORLDS Publishing Co., Ltd., 18, Corporation-st., Manchester, or Mendip Cottage, Coombe Warren, Kingston-on-Thames.

## The Poor Children's Treat.

SIR,—May I again be allowed to make an appeal through your paper on behalf of the poor children of this district? The Society for the past two years have (at Xmas time) provided a treat for 100 poor children, sent to them by the Council School teachers, and also supplied each child with a warm muffler. We are hoping to accomplish the same this year. Therefore I earnestly appeal to your readers to help us (as they have done hitherto) in our effort to carry on the good work. We shall, I am sure, partake of our own Xmas fare with greater enjoyment if we have the realisation of having done what we could in this direction for others less fortunate. Donations will be gratefully received, and, with your kind permission, acknowledged in THE TWO WORLDS.—Yours, etc.,

ALICE JAMRACH, President.

Little Ilford Society of Christian Spiritualists,

Third Avenue, Manor Park, London, E.

## Pamphlets to the Front Fund.

SIR,—Herewith I send you final list of donations from 16th of Sept. to close of fund. The amount realised is a magnificent one, for which, on behalf of the Council, I tender thanks to each donor. The surplus, which pays for 2,500 more pamphlets, we have decided shall be spent in parcels of equal size, distributed to the Secretaries of the District Unions, and through them to the hospitals for wounded soldiers and sailors in their areas. We think that this will do most good, for the time of convalescence is the time for meditation, and we feel sure the seed will fall on fruitful ground. We have had evidence of the good done by the consignment to the Front, in that several have been met who carried their pamphlet about with them at the Front, and brought it home with them, so taken were they by our beautiful philosophy. Taking this opportunity of thanking donors, secretaries of the subsidiary Unions for their kindly help, and the Editor of THE TWO WORLDS for valuable space given, I beg to remain, Yours, on behalf of the S.N.U.,

H. G. HEY, Secretary.

December 17th, 1915.

LIST OF DONATIONS.—Amount previously acknowledged, £37 5s. 4d.; West End Spiritualist Society, Halifax, 5s.; Wallsend

Spiritualist Society, 5s.; Little Ilford Spiritualist Society, 10s.; Mr. A. Gilchrist, J.P., Glasgow, 5s.; Mr. W. Dowell Todd, Sunderland, 2s. 6d.; Slaithwaite Spiritualist Society, 8s. 6d.; Birmingham Spiritualist Church, 10s.; Brixton Spiritualist Church, 5s.; Manchester Central (2nd donation), £1; Mr. J. Oates, Sheffield, 5s. 6d.; Brighton Spiritual Mission, £1; Sheild Centre, 10s.; J. Venables Walsall (2nd donation), 10s. 6d.; Cardiff Spiritualist Church, 8s. 6d.; Mr. W. Proctor, Barrow, 7s.; Mr. G. Watkins, 10s.; Keighley, Heber-street (3rd donation), 3s.; Yarm-lane, Stockton (2nd donation), 3s.; Ardwick Society, Manchester, 5s.; Miss Elsie Jackson, £1 2s.; Messrs. Chapman and Stafford, Plymouth, £1; Leicester, Silver-street, 5s.; Belfast Spiritualist Association, 17s.; Glasgow Spiritualist Association, £1 1s.; Erdington Spiritualist Society, 5s.; Scottish Spiritualist Alliance, 10s.; Mr. J. W. Frank, York, 2s.; Leeds Lyceum District Council, 10s.; Mr. Dawson Rogers, London, 5s.; Mr. Coles, Brierfield, 2s.; Hyde Spiritualist Society, 5s.; Sheffield District Council, Meeting addressed by Mr. Hey at Sheffield, 18s.; Blackpool Spiritualist Church (2nd donation), 8s. 4d.; Walsall Spiritualist Association, 5s.; Chesterfield Spiritualist Society, 5s.; Mr. Deleate, Chesterfield, 2s. 6d.; Mr. J. Jackson, Manchester, 1s.; Leicester, Queen-street, 5s.; B.S.L.U., £1 1s.; Star of Progress, Liverpool, 12s.; Crewe Spiritualist Society, 5s.; Lincoln Spiritualist Society, 5s.; Mr. Apedale, York, 2s.; South Shields Spiritualist Mission, 12s.; Huddersfield Healing Class, 5s.; Collected by W. E. Bentley, Manchester, 3s.; Newlands Avenue Spiritualist Church, Shildon (2nd donation), 18s. 9d.; Brighouse Spiritualist Alliance, 5s.; Nelson Lyceum, 10s. 8d.; Yarm-lane, Stockton (3rd donation), 3s. 6d.; Leeds Study Group, 5s.; Mr. J. Knight, Bolton, 2s. 6d.; Mr. E. Waterhouse, Keighley, 2s.; Mr. G. F. Berry, Nottingham, 2s.; Mr. R. Driver, Burnley (3rd donation), 2s. 6d.; Mr. T. H. Wright, 2s. 6d.; Nemo, 6d.; per Mr. Dowell Todd, 4s.; Mr. and Mrs. Johnston, Rochdale, 5s.; Pontypridd (River-street) Spiritualist Society, 6s.; South Wales Spiritualists' Union, 10s.; A Friend, Halifax (2nd donation), 2s.; Mrs. Sunderland, Keighley, 1s.; A Sincere Friend (2nd donation), 10s.; Mrs. Ruth Hey, 2s.; W. D. Todd, Sunderland (2nd donation), 2s. 6d.; Nemo, Halifax, 1s. 2d. Total, £56 11s. 3d.

## "Christian" Spiritualism.

SIR,—In my letter on page 641 in THE TWO WORLDS your printer has taken one or two liberties with my manuscript which I should like to correct, especially in the last paragraph, for as it stands it is somewhat irrelevant: "This savours all too much of the speculative medieval theology which has hindered the due appreciation of the life and teaching and example of the Prophet of Nazareth, whose theology was so plain, as manifested in his filial recognition of the Great Eternal Spirit, in whom we live and move and have our being." Also the reported definition of God by Jesus has no article in the Greek Text. It is "God is SPIRIT" as I wrote in my original letter.—Yours, etc.,

London.

ABRAHAM WALLACE, M.D.

## The S.N.U. Fund of Benevolence.

SIR,—I have much pleasure in submitting the report of income for November, being the second month for special effort for Societies and friends. I am afraid the response is not so good as hoped for from either friends or Societies. Remembering that appeals are made every day for some fund, some think we cannot expect the usual response, yet the whole nation are giving to other funds because the need is national. Our dear worthies will not be helped from any of these other funds, and are wholly dependent upon the F.O.B. for help. Please do not let us forget this. Their needs are greater than ever. Dear Mr. Editor, please add your weight of appeal to my feeble effort, and cheer the hearts of those who watch and pray for the F.O.B. I would thank you for all past favours and help, trusting again that your influence will be greater than mine. [The Editor's appeal appeared last week. Please refer to it.—EDITOR.] I love to thank all who have in any way helped to realise the amounts to hand, and again say "Thank you" from the fulness of my heart. Look down the list and see if your name or Society appears there. If not, why not? Do not forget that the list closes on Dec. 31st, 1915.—Yours, etc.,

M. A. STAIR, Hon. Sec.

14, North-street, Keighley, Yorks.

## SECOND LIST.

Amounts received up to November, 1915: Slaithwaite Lyceum, 5s.; Study Group, 2s. 6d.; Leicester, Silver-street, £1 14s. 7d.; Mr. and Mrs. Bessant, 10s. 6d.; Brighton, Manchester-street, £2; Paignton Society, 11s.; Altrincham Society, 10s.; Nottingham Gladstone Hall, 10s.; Pendleton, Ford-lane, £1; Gratitude, 5s.; J. W. Hanson, 2s. 6d.; Mrs. Lonsdale, 2s. 6d.; Morecambe Society, 15s.; Macclesfield, £1; Sowerby Bridge, 14s. 9d.; Mr. A. E. Sutcliffe, 10s.; Hackney Society, 18s.; Northwich, 5s.; Bolton, Bradford-street, 10s.; Ferndale Society, 12s.; Stockport, Hillgate (2nd donation), 5s.; Whitley Bay, per Mrs. Clark, £1 16s.; Hyde Society, 17s.; Doncaster, 10s.; Nottingham Progressive, 5s. 6d.; South Shields, Fowler-street, 15s. 6d.; Brixton, Stockwell Park-road, £1 1s.; Mr. Sutcliffe, 2s. 6d.; Healey Spiritual Evidence Society, 10s. 6d.; S.N.U. Members, Barnsley, 6s.; Sutton-in-Ashfield, 6s.; Mr. Apedale, 2s. 3d. Total, £19 15s. 5d.

THE INTERNATIONAL PSYCHIC GAZETTE for December is quite an interesting issue. The articles upon "Personal Experiences in Psychic Photography" and "The Crewe Crux" deserve careful perusal, a number of "psychic extras" are reproduced. Miss Scatterd writes about the Franco-German materialisations, "the Bisson-Schrenk phenomena," while other contributions appear from W. H. Evans, Lewis Firth, Horace Leaf, and others. See advertisement on page iii.

## In Memoriam.

MRS. AGNES MALTBY (BRIGHTON).

On Thursday, the 9th inst., there passed peacefully away to spirit life Mrs. Agnes Maltby, for many years a resident of Brighton, and actively associated with the Cause in that town. In the early '70's Mrs. Maltby was a well-known and popular figure in London Spiritualism, taking active part in the public and social aspects of the work in the West End of the Metropolis. Possessed of remarkable executive ability, a generous disposition, and being a thorough and ardent Spiritualist, she achieved success in whatever she undertook. In all she placed implicit confidence in the guidance she received from the Higher Life. For a number of years she had made her home in Brighton, and was a keen supporter and upholder of the Brighton Spiritual Mission, Manchester-street. Referring to the event, Mr. Frank W. Grayson Clarke writes of her as "a worker to the last; almost her final official act was the raising of some £21 at the November sale of work by the B.S.M. Her services to our Cause at Manchester-street and in the town were invaluable. She was by conviction a vegetarian and a total abstainer from alcoholic beverages. She was simply beloved by all who knew her." Further testimony is borne to her goodness in a letter from her daughter-in-law, Mrs. Arthur Maltby, of London: "She was beloved by all who knew her, and she loved all. Her last thoughts were for others. She led a most unselfish life; to mourn her would be a sin."

The interment was at Preston (Brighton) cemetery, and took place on Monday, the 13th inst. Mrs. Maltby was in her 88th year.

MR. W. H. BAUME (HALIFAX).

It is with deepest regret that I have to report the passing to the higher life of our worthy President, Mr. W. H. Baume, on Tuesday, Dec. 14th, after a short illness. The mortal remains were interred at Stony Royd Cemetery on Dec. 16th. Mr. Hanson G. Hey (Halifax), Councillor Holdsworth (Keighley), and Mr. J. Jackson (Baildon) officiated.—H. BURROWS, Sec. St. Paul's Spiritual Church, Alma-street, Halifax.

## YORKSHIRE COUNTY UNION OF SPIRITUALISTS.

The monthly conference was held in the rooms of the Huddersfield Spiritualist Society, St. Peter-street, on Dec. 11th, 12th, 13th and 14th.

On Saturday, to a fair audience, short addresses were given by Mr. A. E. Beety (Wakefield), Mr. Roberts (Batley Carr), and Mr. E. W. Oaten (President, S.N.U.). The Labour Choir gave selections at intervals. The President of the Peter-street Society (Mr. F. Fielding) gave a cordial welcome to the conference.

On Sunday morning the President mentioned that this conference was the last of the monthly conferences under the old rules, and gave a short history of the work and achievements of the Union. A letter was read from the Sheffield District Council inviting the first meeting of the County Council on the first Sunday in January to be held at Parkgate Society, also suggesting that if possible each district in the Council should be represented by an officer, if practicable.

The certification scheme of the S.N.U. was considered, Mr. E. W. Oaten (President, S.N.U.) kindly explaining the various clauses, and replying to questions thereon. It was decided that the scheme be further considered at Parkgate in January.

Mr. R. H. Yates gave the report of the Re-organisation Committee, who recommended various deletions, alterations, and additions in the County Council and District Council constitutions. The report was accepted, and it was resolved to recommend the same for the acceptance of the County Council at the January conference.

Mr. T. Ellis (Secretary of the Huddersfield and Halifax District Committee) reported that their first conference, held at the Alliance, Brighouse, had been a great success, and that the nominations received for County Council officers were: President, Mr. H. J. Webster (Sheffield); vice-president, Mr. Baume (Halifax); treasurer, Coun. T. Holdsworth (Keighley); secretary, Mr. W. Gush (Huddersfield); and that their next meeting would be held on the fourth Sunday in January, probably in Huddersfield. Mr. Rastal was elected delegate to the County Council.

Mr. H. Cloughton (Secretary of the Keighley, Bradford, and Dewsbury District Committee) sent a detailed report of their last meeting, held at Otley-road Society, Bradford, which was a success, a good propaganda meeting following the business session. The nominations received for the County Council officers were: President, Mr. Baume (Halifax); vice-president, Coun. Holdsworth (Keighley); treasurer, Mr. J. W. Parker (Bradford); secretary, Mr. H. Cloughton (Shipley). Mr. J. W. Parker was elected delegate to the County Council.

Mr. A. E. Beety (Secretary of the Leeds District Committee) reported that owing to various untoward circumstances, his committee had made little progress up to the present, and no nominations for the County Council officers were to hand.

The Sheffield District Committee sent in the following nominations for the County Council officers: President, Coun. Holdsworth (Keighley); vice-president, Mr. H. J. Webster (Sheffield); treasurer, Mr. J. Oates (Sheffield); secretary, Mr. W. Gush (Huddersfield).

Mr. E. W. Oaten, in a rousing little speech, showed how, whilst aiming at the highest spiritual good, business methods were necessary, and unless such were adopted nothing but chaos would result.

Votes of condolence were unanimously passed with the relatives of Mrs. M. Law and Mr. W. T. Paine, all rising in their places.

A discussion arose as to the payment of liabilities of the Yorkshire Union. A number of members advocated the sharing of this debt amongst the District Committees, but a majority were in favour of paying it off at once. The President suggested the institution of a closing fund, and commenced it by a subscription. In a few moments nearly £3 had been subscribed, and the money paid in, and with such a good beginning it is hoped that the fund will soon be sufficient to clear the small amount still owing.

In the afternoon short addresses were given by Mr. Gitting (Castle ord), Mr. Oakes (Dewsbury), Mr. Whiteley (Halifax), and Mr. E. V. Quarmby (Slaithwaite). Mr. S. Ackroyd efficiently answered several questions that were asked.

In the evening addresses were given by Mr. S. Ackroyd, Mr. Roberts, Mrs. Holdsworth, and Mr. R. H. Yates. Solos were well rendered by Miss L. Rastal ("Here and There") and Mr. A. Hirst ("My Task" and "The Arrow and the Song").

The President cordially thanked the members of the Society for their hospitality.

On Monday night an address was given by Mr. W. Gush, and Mrs. Holdsworth gave clairvoyant descriptions. Mr. S. Rastal presided.

On Tuesday night Mr. R. H. Yates gave an address and Mrs. Dixon (Quarmby) clairvoyant descriptions, Mr. E. V. Quarmby presiding.

Our thanks are hereby tendered to those singers, speakers, and mediums who so willingly and freely gave their services.

## Special Reports.

(150 words free; all in excess 2d. per line will be charged.)

PLYMOUTH: STONEHOUSE.—The large hall of the Kent Unity was crowded on Sunday last, when the members and officers presented their President (Mrs. Joachim Dennis) with a handsome silver teapot, nicely engraved with her name and the monogram of the church. The teapot was presented by Mrs. Short, who, in suitable terms, thanked Mrs. Dennis for her valuable services during her seven years' connection with the church, and also as one of the founders. Mrs. Dennis responded, saying how pleased she was to receive such a handsome present for her work in connection with Spiritualism, and in years to come it would bring to her memory the happy hours she had spent with the officers and workers of the church.—C. Y. ARNOLD.

IN MEMORIAM NOTICES AND TRANSITIONS.—Several times this year we have intimated that the conditions under which the above intimations would be accepted for insertion in THE TWO WORLDS had been revised. Will all who wish such notices to appear kindly note as follows: The charge is twopence per line; minimum charge, one shilling. The date of transition, full name, age, late residence, where, when, and how the body was disposed of, should be stated. Always send a remittance to cover cost. In Memoriam notices run to an average of ten words per line; Transition notices average six words. Part of a line counted as a line. All payments must be in advance. These regulations do not apply to the transitions of well-known exponents and demonstrators.

A SERIOUS QUESTION.—Do the departed ever return to earth? History—sacred and profane alike—tradition among tribes, families, and nations, assert they do! Not only to-day, but in the past, the evidence of the above fact was presented, for instance in the letters of the Rev. John Wesley, published in "The Arminian Magazine," narrating the manifestations occurring at the house of Mr. Samuel Wesley, senr., in 1716-1717. The whole history of the matter is now re-published in "News From the Invisible World," a pamphlet compiled by the Editor of THE TWO WORLDS. From the office thereof it can be obtained at one penny per copy, postage one halfpenny extra. It is an eye opening production.

"VARIOUS works have appeared from time to time during recent years purporting to come from the other world. In one or two cases these books have attracted widespread attention. The present volume, while bearing an ostensible resemblance to previous books of the kind, stands in reality in a category by itself. The alleged communicant occupied in life a high position in the legal profession, and his attitude towards all questions in relation to the other world was of the broadest kind. He enters it, according to his own account, in the spirit of an explorer, seeking new fields of knowledge, and his report of his experiences is as refreshingly broad-minded as it is original and free from bias."—From the Publishers' Note to "Letters from a Living Dead Man," by Elsa Barker. Price 3s. 6d. net, postage 5d. For sale at this office.

## REPORTS OF SOCIETY WORK.

## INSTRUCTIONS TO SECRETARIES.

(1) **ORDINARY REPORTS**, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. If in excess, they will in all cases be reduced to the required size. No exceptions can be allowed. Please use post cards. These Reports must reach us by first post on Tuesday morning to ensure insertion. Accounts of after-circles are excluded.

(2) **PROSPECTIVE ANNOUNCEMENTS** not exceeding 24 words may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.

(3) **SPECIAL REPORTS**, to ensure insertion the same week, should reach this office by first post on Tuesday morning. Such Reports arriving later cannot be guaranteed insertion. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

(4) **IMPORTANT**.—No Special or Ordinary Reports two Sundays old will be inserted.

(5) **NEWS REPORTS**.—All News Reports, i.e., those referring to annual or other meetings of Societies, Unions, and Councils, must reach us not later than the morning of the fourth day (earlier if possible) after the event, otherwise they cannot appear. If, however, they arrive in time, but cannot, for want of room, be inserted the same week they will appear in the following issue.

\*. In all cases where the address of a meeting place is not given it will be found in the Platform Guide.

MEETINGS HELD ON SUNDAY,  
DECEMBER 19th.

**BARROW-IN-FURNESS**, Psychological Hall.—Mr. Dan Griffiths took for his subject "The spiritual and physical sides of human nature." Mr. W. W. Oldfield presided, supported by Mr. John Owen. Fair attendance.

**BARRY DOCK**, Atlantic Hall.—Mr. Jones, of Cardiff, gave an address and Mrs. Shipp clairvoyance.

**BIRKENHEAD**, Hamilton.—Mrs. Charnock officiated, giving an address and clairvoyance.

**BIRMINGHAM**, Broad-street.—Mr. Hepworth occupied our platform, giving an address on "Is Spiritualism substantiated by evidence?" followed by clairvoyance.

**BIRMINGHAM**, Erdington.—Mr. John G. Wood gave an address at our evening meeting on "Spiritualism, what it claims to be and what it is," also clairvoyance. Miss Wedikind presided.

**BOURNEMOUTH**.—Addresses and answers to questions by Mr. G. Tayler Gwinn.

**BRISTOL**, Thomas-street.—Morning, meeting of the Healing Guild. Evening, address by control of Mrs. Hillman, of Newport, followed by clairvoyance.

**BURTON-ON-TRENT**, Horninglow.—Morning, Lyceum. Afternoon and evening, Mrs. Spear gave trance addresses on "The nearness of our spirit friends" and "Spiritualism the light of the world," also clairvoyance.

**CHESTER**, Brook-street.—Mrs. Dodd gave an address and Mrs. Preston clairvoyance and spirit messages.

**DERBY**, Charnwood-street.—Afternoon service taken by Mrs. Wheatley. Evening, Mrs. Cannon gave an address on "The bruised reed shall not break and the smoking flax shall not quench," followed by clairvoyance.

**EXETER**, Market Hall.—Morning, Mrs. Christie gave an address, and in the evening discoursed on "The message of Christmas," followed by clairvoyance. Large audience.

**LEAMINGTON**.—Miss Butcher conducted all services, giving an address in the evening on "The religions of the world, and what they have done for us." Full room.

## THE WAR! IMPORTANT NOTIFICATION.

The United Kingdom being in a state of war, and all the railways subject to Government control for military purposes, we hereby state that we cannot guarantee the regular or prompt delivery of parcels of this paper when sent by rail. Nor can we accept any responsibility whatever for loss, damage, or delay to parcels when sent by rail. Societies and others can best protect themselves by ordering their parcels to be sent by parcels post at their cost. Parcel post rates commence at 4d. per lb., and rise by 1d. per lb. up to 1/- for 11lbs., which is the limit of weight for each parcel.

On behalf of the Directors of "The Two Worlds" Publishing Company, Limited.  
Manchester, August 10th, 1914.  
J. J. MORSE, Secretary.

**LIVERPOOL**, Daulby Hall.—Morning, Lyceum. Afternoon and evening, Mr. H. G. Hey gave addresses on "Where is the spirit world?" and "Spiritualism."

**LONDON**.—Brixton: Mr. Percy Smyth gave an address and the Misses Appleby rendered a duet.—Pros.: Sunday next at 3, Lyceum. At 7, Mrs. Maunder, address and clairvoyance. Circles: Monday, 7-30, Ladies; Tuesday, 8, Members; Thursday, 8-15, Public. Saturday, 7, Members' Annual Meeting.

**CROYDON**, Gymnasium Hall: An address on "The influence of music" by Mrs. Julie Scholey. Clairvoyance by the President.—Pros.: Sunday next, at 11, address by Mrs. Scholey, and Circle. At 7, Address and clairvoyance by the President.

**E.L.S.A.**, Earlsam Grove: Mr. A. Hayward gave an address on "Peace on earth," and Mrs. Hayward gave clairvoyant descriptions.

**LONDON Spiritual Mission**: Morning, Mr. J. J. Morse gave answers to written questions, and at night an address on "The silence of God."

**MANOR PARK**: Morning, spiritual healing service. Afternoon, Lyceum. Evening, address on "Aurora" by Mr. G. R. Symons.

**MOUNTAIN ASH**.—Mr. J. W. Crego gave a trance address on "The unknown God," also clairvoyance. Hall full.

**PLYMOUTH**, Stonehouse.—Meeting conducted by Mr. Arnold. Trance address by Mrs. Eastbrook on "The awakening of the soul." Mrs. Pearce rendered a solo, "The Gift." Clairvoyance by Mrs. Short.

**SHEFFIELD**, Centre.—Mr. C. Mason occupied our platform afternoon and evening, his subject at night being "They pierced the gloom of ages." He also gave clairvoyance. Mr. Hare presided.

**SOUTHAMPTON**, Spiritualist Church.—Mrs. Mary Gordon gave addresses on "Holiness" and "Are we deluded?"

**ST. ANDREW'S HALL**: Morning, public circle. Evening, the President (Mr. F. B. Graver) gave an address on "Past and future."

**SOUTHEND**, Crowstone.—Mrs. Graddon Kent gave an address and descriptions.

**SOUTHPORT**, Hawkshead Hall.—"Tempus fugit" and "Xmas and its origin" were the expressions on which Miss A. A. Barton erected the superstructures of her discourses. Denizens of the higher realms were described. Mrs. Charnley conducted the Lyceum sessions.

**TERQUAY**.—"The ministry of angels" was the subject of a trance address by Mrs. Thistleton. Clairvoyant descriptions followed.

**WEST HARTLEPOOL**.—Mrs. Scott gave addresses to good audiences.

Births, Marriages, and  
Transitions.

Ordinary intimations, when printed under the above heading will be inserted as follows: Not exceeding six lines, One Shilling. Above six lines, Twopence per line. Payment must be sent with the intimation. Poetry not accepted.

## TRANSITION

**CASSON**.—Mr. Robert Casson, auctioneer and valuer, Ulverston, passed to the higher life on Dec. 9th, 1915, at the ripe age of 80 years. A well-known personality in the town, and a confirmed Spiritualist so early as the year 1871. Well known mediums of the early seventies were introduced to the town through

this gentleman's endeavours, and when the first organised Society was formed some ten years ago meetings were held in rooms kindly lent by him.—J.J.T.

Thanks.

Mrs. H. A. BAUME desires to thank all friends who have extended to her their loving sympathy on the passing to the higher life of her dear husband, and for the beautiful flowers that were sent; also to the Yorkshire Union and the Huddersfield and Halifax District Committee, and the Spiritualists of Halifax, for their demonstrations of respect and esteem to the liberated spirit.

## SOCIETY ADVERTISEMENTS.

**South Manchester, Princess Hall**,  
Princess Road, Moss Side.

SUNDAY, DEC. 26th.

Open Circle at 3. Doors closed at 3-15.

Evening at 7, New Order of Service:

Speaker and Medium: Mrs. Eastwood.

FULL CHOIR.

Lyceum Sessions at 10-30 and 1-45.

MONDAY, Dec. 27th, at 8-15, Members' Developing Class, conducted by Mrs. EASTWOOD.

TUESDAY, Dec. 28th, at 8-15, Public Developing Circle conducted by Mr. J. HENLEY.

THURSDAY, Dec. 30th, No Meetings.

SUNDAY, Jan. 2nd, at 3 & 7, Mr. JOHN HENLEY

**Manchester Society of Spiritualists**,  
38, Maskell Street, Ardwick Green.

## OPEN CIRCLES

Will be held in the Rooms of the above Society every SUNDAY AFTERNOON at 3 o'clock prompt.

Doors closed at ten minutes past.

ALL ARE INVITED.

**Manchester Society of Spiritualists**,  
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## ANNUAL TEA AND SOCIAL

ON NEW YEAR'S DAY, 1916.

TEA AT 5 P.M. TICKETS 9D. EACH.

Pianist: Miss JENNINGS.

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**Manchester Central Spiritualist Church**  
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SUNDAY NEXT DEC. 26th, at 6-30,

THE USUAL CIRCLE.

FOR MEMBERS ONLY.

**Longsight Spiritual Institute**,  
CHELL STREET, STANLEY GROVE,  
MANCHESTER.

SUNDAY, DEC. 26th, at 6-30 & 8-15.

Mr John Henley.

TUESDAY, 28th, & THURSDAY, 30th.

No Meetings.

SUNDAY, JAN. 2ND, at 6-30 & 8-15.

Mrs. Renshaw.

A HEARTY WELCOME TO ALL.

NO REPORTS NEXT WEEK.

## SOCIETY ADVERTISEMENTS.

Wigan, Miners' Hall,  
Millgate.

On SUNDAY, JAN. 2ND, 1916,  
**Mr. TOM TYRRELL**, of Blackburn,  
at 2-30 and 6 p.m.,  
when we hope for the support of our friends  
from the surrounding districts. Silver col-  
lection. Tea will be provided at the hall for  
visitors at 5 p.m. Price 6d. each.

Stratford Spiritual Church,  
Idmiston Road, Forest Lane, London.

SUNDAY, DEC. 26TH,  
**No Meetings.**

WEDNESDAY, 29th, at 3, **Ladies' Meeting.**

THURSDAY, 30th, at 8, **Mrs. A. Jamrach.**

SUNDAY, Jan. 2nd, **Mrs. Cannock.**

SUNDAY, Jan. 9th, **Mr. J. H. Carpenter.**

SUNDAY, Jan. 16th, **Mr. P. O. Scholey.**

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schoolgirl of fifteen" when the historic  
experiments were undertaken.

It contains Pungent Editorial Rejoin-  
ders to Roman Catholic and Ultra-Evan-  
gelical Attacks on Spiritualism, and a  
Report of J. Hewat McKenzie's Lecture on  
"Spirit Intercourse."

Also "Psychic Photography" (illus-  
trated) by Walter Howell, "The Angel  
Helpers at Mons" by Robert King, "The  
Kind of 'Demons' I Have Met," by Eva  
Harrison, "The Inner Side of Death," by  
W. H. Evans "A Dream Kick," by Chris-  
tian Callister, and Valuable Contributions  
from Horace Leaf, Arthur Cuthbert, C. G.  
Sander, Leo French, Arthur Kitson, P. H.  
Palmer, Lewis Firth, etc., etc. Felicia R.  
Scatcherd replies to "Franco-German  
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MENTS.

To SECRETARIES. — **MRS. BOARDMAN'S**  
(Medium) address is 790, Hollins-road,  
Hollinwood.

**WILL** Mediums and Societies note thy  
Change of Address of Mr. and Mrs. **REN-  
SHAW** to 107, Roundthorn-road, Oldham.

## SPEAKERS' OPEN DATES, Etc.

**MISS E. MORTIMER**, 27, Hall-road,  
Staincliffe, Batley, is now booking dates  
for 1915 and 1916.

SECRETARIES please note. **Mr. Lionel**  
**White**, Inspirational Speaker, Psycho-  
metrist, etc., is now booking dates or  
1916, Sundays and week-ends.—Address  
107, St. George's-rd., Victoria, London,  
S.W.

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